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child are prohibited by custom from crossing a stream or washing their clothes until the navel-string falls off, for fear that the child should be attacked by the demons of the hills and the vales.

The Wár birth customs are substantially the same as those of the Khasis, but there is the difference that a Wár family after a birth is *sang*, or taboo, for seven days, whereas amongst the Khasis the only prohibition is that the parents must not cross a stream or wash their clothes until they have propitiated the spirits. A twin birth is *sang*, or taboo. The Khasis argue that as there is but one *Ka Iawbei* (first ancestress), and one *U Thawlang* (first ancestor), so one child, either male or female, should be born at a time. A twin birth is accordingly regarded as a visitation from God for some *sang*, or transgression, committed by some member of the clan. When the twins are of opposite sexes the *sang* is considered to be extremely serious, the Khasi idea being that defilement has taken place within the womb. The case is treated as one of *shong kur*, or marriage within the clan, and the bones of the twins cannot be placed in the sepulchre of the clan.

There are no special birth customs amongst the Lyngams.

There is no trace of the *couvade* amongst the Khasis.

MARRIAGE.

We now come to consider marriage amongst the Khasis from a religious point of view. Shadwell has said that marriage amongst the Khasis "is purely a civil contract." This statement is not correct, for there is an elaborate religious ceremony at which God the creator, *Ulei thaw briew man briew*, the goal or goddess of the State, *U or ka'lei Synshar*, and, what is probably more important, the ancestress and ancestor of the clan, *Ka Iawbei-tynnem* and *U Thawlang*, are invoked. There are three marriage ceremonies prevalent amongst the Khasis, which are (*a*) *Pynkhreyajat*, (*b*) *Leumlah*, and (*c*) *Iadih-kiad*, respectively. The first and second forms above mentioned are considered the more respectable; the last-named is resorted to by the very poor who cannot afford the greater expense entailed by the first two ceremonies.

553 that a Khasi told him, [428] that all kinds of nuisance and deceptions occur with this method of name giving since one likes to save time and trouble."

"The dried fish are held by each end and cut into two pieces. Finally one wipes the yellow root that has been mixed with water on the right foot of the father, the mother, and the child."

844 782 553 Among the Synteng the following items are offered in sacrifice immediately after the birth of a child: some rice meal, eggs, roots and leaves. After the child is a month old (one often waits two months) the ceremony of the name giving is performed. This is done, if not by the sister of the mother, then by the oldest man of the sib. Sacrifices are brought again at this celebration, specifically two hens and a goat.

844 The parents of a newborn child are not allowed to cross a river, nor may they wash their clothes as long as the umbilical cord is not healed, since otherwise the mountain or river devil would harm the child.

● 845 Twins are considered a punishment, which has been incurred by somebody in the sib for violating a taboo. If the twins are of different sex, their bones may not later be placed in the common family grave.

782 755 2. Sacrifices during the Illness of a Member of the Family.

[753] Usually sacrifices are made only for internal illnesses. Because the Khasi cannot explain the origin of these illnesses, they are of the opinion that a devil has caused them. He must be angry with the person concerned